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ABSTRACT

The Arab world has not been able to use many of its assets for its own economic development because of unwholesome sociopolitical factors, e.g., autocratic governmental systems, long subjection to imperialism, and foreign exploitation. Thus, educational change, so necessary if the Arab world is to progress, has been slow. The old, indigenous Arab educational institutions handed down from the Middle Ages, such as al-Azhar, continued through the first half of the 20th century to be mainly religious and linguistic in character; it was not until 1961 that a law was passed requiring al-Azhar to broaden its education. Although modern educational patterns, modeled on European educational systems, did come with Western impact, these educational systems did not rise above the level of their Arab cultural context and were often used by foreign powers for purposes of exploitation. Technical education is crucial for Arab social regeneration and economic development. For technical education to succeed, however, improvements must be made in education in general; specifically, compulsory education must be extended. (RM)

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Dependence and interdependence in education in the ARAB WORLD in the pre-colonial, colonial periods, the historical perspective

by

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Associate professor
of comparative Education

Paper Presented at
The Vth. World Congress
of Comparative Education
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* INTRODUCTION:

After a long period of statism and subjection to foreign control, the Arab World has recently begun a new era characterized by new trends and new outlooks. Most Arab countries have achieved independence, and started carrying out programs of social and economic development. Revolutions have broken out in many of these countries to speed up this development and to build a new Arab society on the baser of freedom, science, and unity. Critical analysis and appraisal of every aspect of Arab life in terms of its past evolution, present operation, and future prospects, have become indispensable to guide these changes successfully towards the desirable national goals.

In this context, the importance of this study on education in the Arab World, seems evident. These cultural changes that are sweeping many of the Arab countries, to-day, have been accompanied by an increased faith in education in general, and technical education in particular, and by concerted efforts for its reconstruction and development.

To this end, this study tries to analyze the cultural forces that have influenced education in the Arab World, as a whole, and to discover the new challenges it should face as a result of the new cultural changes.

Geographically speaking, the Arab World comprises an area of 11,188, 892 square kilometres that covers the south western part of Asia, the whole of North Africa, an extension that goes around the upper part of the Nile valley almost to the Equator in the heart of Africa. It is bounded by the Zagros mountains and the Arabian Gulf on the east, the Atlantic Ocean on the West, the Tourus mountains and the Mediterranean on the North, and the Indian Ocean, the western slopes of the Abyssinian Plateau, the northern slopes of the African Equatorial plateau and the Sahara on the south.

As a cultural and national fact, the Arab World is a large unified group of people, exceeding 180 millions, who have continuously lived in that area for hundreds of years, and who through a long historical process, have shared a common language- the Arabic-a common religious heritage and certain beliefs, practices and ideas. Not only has this group developed a civilization of its own, but it has also nurtured other civilization and passed them all to the civilized world of to-day. It was in the Arabs' homeland that the heavenly Revelations descended, inspiring the great religions that have freed man from the shakles of tyranny, evil and corruption, and set universal moral and spiritual values for him. Through this Arab civilization the light of knowledge, science and art, the banners of truth, justice and peace had been diffused, and the example to the whole world in politics, social sciences and economics was set. This common legacy, governed by identical economic circumstances and identical efforts to create one Arab community, has made the peoples of this area share common destiny and aspirations.

But the Arabs, who are considered to-day as the sixth group in the world with respect to their number and who constitute one of the largest homogeneous cultural groups, have been divided by the power of the strong imperialistic forces that conspired and accumulated against them, since the beginning of the ninteeth

century, into a number of separate states, varying in size, number of population and natural potentialities.

POTENTIAL OF THE ARAB WORLD

The arab world, is endowed with three major assets, its important strategic position, its unique significance in world politics and in world transport and communications, and its tremendous natural resources.

1. Important Strategic Position:

The position of the Arab territory as a natural link between great continents-Asia and Africa-and two great centres of civilization-the East and West-has always made it one of the vital strategic regions in the world. North Africa, A.R.E. and the levant, flanking the Mediterranean on its southern and eastern shores, are the doorway to Asia and Africa and a bridghead between these two continents and Europe.

Commanding this asset, the Arab lands have been coveted by foreign powers anxious to promote their economic and strategic interests. Thus, Arab lands have been the target of imperialistic aggression since the end of the fifteenth century. The ottomans were the first in modern history who succeeded in dominating these lands, and they derived their political superiority from being the rulers over this important strategic area for more than three hundred years-from the first quarter of the sixteenth century to the end of the eighteenth. However, the superiority of Europe in military and scientific techniques on the one hand, and the disorder of the ottomans on the other, made the Arab world, from the end of the 18th century, the centre of an increased political, military and cultural competition among European Powers. Napoleon's expedition to Egypt in 1798 opened widely the door of this competition . The Europeans had come, since then, to realize that all Arab lands were the road to

countries in Africa and Asia. These countries were great markets for their goods and resources and provided their industry with different raw materials.

Early in the nineteenth century, Russia, Britain, and France engaged in this competetion. Then, Germany and Italy joined them in the first decade of the twentieth century. The first World War eliminated Germany, Russia and Turkey from the Political scene of the Arab World, thus allowing it to pass under the complete domination of Britain and France.

Throughout this period, the Western powers have been concerned about the importance of the Arab World. They have realized the role it played under their domination in bringing the two World Wars (of 1914-1918 and of 1939-1945) to an end for their benefit. Even after the succes of many of the Arab countries in achieving their national independence, the Western powers have not ceased to concern themselves with them. Besides the position of the Arab World at the crossroads of three continents and the strategic importance of the Suez Canal in both war and peace, its fabulous deposits of oil-the prime motive power of modern civilization-have intensified the interests of all the world powers in this area. The Suez Canal crisis of 1956 was strong evidence that confirmed this fact. Impelled by considerations of strategy, the colonial powers have come to view the area as a unit. But this view remains restricted to the place of the region in global strategy.

However, these powers have dealt with the Arab World, as far as the internal problems and aspirations of the Arab peoples are concerned, not as a unit, but as a divisble land and a mosaic of insignificant states. This imperialistic view has created what some Western Powers describe as the problem of a political and military "vacuum" in the Arab World. They, therefore, tried to impose on its people different plans and projects that implied

keeping colonial interests and influences strong and unchallenged.

However, the Arab have come to realize that their unity is the only means that can fill any "vacuum". Besides, they have come to conceive of this unity as a must to meet their new responsibilities in the world of to-day. By this unity they can make full use of the strategic position of their land and stand powerful in the midst of the cold war that has stemmed from the conflict between the Eastern and Western Blocs. Their civilization lies between the two great divisions of the world; on the one side there is the East, the home of earlier civilizations, which has for centuries suffered from subjection, domination and exploitation and which is now awakening and struggling to rise economically, politically and socially; on the other side lies the West, which has employed its scientific, economic and military power in raising the living standards of its peoples to the highest level.

Thus, inspired by the role which its historic tradition, its geographic position, and its cultural mission call upon it to perform, the Arab nation-swept by a new revolutionary spirit-is now rising and marching forward, claiming its right-ful place in the world and seeking peace, justice, social prosperity and economic development. This new revolutionary spirit has resulted in the emergence of the principle of positive neutrality and non-alignment, which is more in accord with the spirit of peace on the one hand and with the new responsibilities of the Arab on the other.

2. Centre of world Transport and Communications:

The importance of the Arab world politics and strategy has always stemmed from its marked significance in world transportation and communications. In fact, owing to its unique geographical

characteristics, it has become an important centre of World communication and transport.

Its land routes have always been the bridges between Asia and Africa, and the traditional corridors of commerce between Europe and the West on the one hand, and African and Asian markets on the other. To-day, these routes, that could become connections between the commercial parts and towns on the Red Sea, the Mediterranean and the Arabian Gulf, could be improved and expanded after the developments in rail and motor transport. In fact, the land is suitable for the development of system of railways and motor transport. Moreover, the relatively flat topography of the Arab lands is considered as potential for establishing highways that could be among the longest and most extensive in the world. The main highway that runs along the eastern coast of the Mediterranean, from the north of Syria to Maghreb, is one example. Another example is the highway that could go along the River Nile to connect the A.R.E. with the various parts of the Sudan as far as the upper section of the Nile Valley.

Internally also, water transport has always been less developed than land communications, though the Nile, Tigris and Euphrates provide valuable routes for goods and passengers.

Besides its land routes, the Arab world possesses great maritime importance. Its shores are straight and long. The most important waterways and straits, (namely, the strait of Gibraltar, the Suez Canal, Bab-el-Mandeb) are integral parts of the Arab land.

The existence of the Mediterranean on its North, of the Red Sea in its heart, and of the Arabian Gulf on its east, has made it the most important area in world commerce and strategy. These waterways have made the Arab World the natural link between the eastern and western oceans-the Indian and Atlantic oceans. As a result of this commercial and strategic importance,

many Arab ports and towns appeared on the shores of these seas and oceans, and they have become trade centres of international importance.

The climate in the Arab World is also generally suitable for air travel, and the construction of airports. Aviation has, there-fore, developed rapidly, internally as well as internationally. Local airlines are numerous and apparently profitable. Their development could serve the whole region since they could connect the widely separated major cities.

Maghreb, Algeria and Tunisia, though straddled by airways from Europe to West and Central Africa, have much less international significance as a transit area; transport across them is, however likely to gain in importance with the projected development of the Sahara.

3. Natural Resources:

Besides its marked position in world politics, strategy and communications, the Arab World reserves tremendous natural resources that could make of the Arab peoples one of the richest and most prosperous groups in the world. The Arab World possesses vast areas of cultivable lands, rich mineral deposits, great water supplies, and a wide range of variety with regard to climate, topography, soil and products, and a huge amount of manpower-all, if combined, exploited and mobilized on a modern scientific basis, would constitute the groundwork for building a strong and integrated economy.

Irrespective of the general characteristics of underdevelopment that the Arab peoples have inherited from the past, it should be noted that the Arab region as a whole, is not land-starved. There is, for example, a fair amount of cultivable, but, as yet, unused land. According to F.A.O. estimates the amount of unused land that can be shortly brought under cultivation in the

region as a whole is twice the amount cultivated. In such countries as the Sudan, Iraq, Syria, Libya, Tunisia and Algeria, very considerable cultivable areas await reclamation, irrigation. In the Sudan there are about 187 million acres of cultivable land, of which only 8 million acres are under cultivation. In Iraq there are about 6,987,500 acres of cultivable land that has not yet been cultivated; in the Yemen the cultivable lands are estimated at 20 million acres. In Syria are 29,6 million acres, of which 163 million acres have not yet been cultivated. As regards Libya, in Tripolitania, of the 88,25 million acres, about 25 million acres are productive, of which some 20 million are used for grazing and one million for setted agriculture, and of the 162 million acres in Cyrenaica, there about 10 million acres of productive land mostly under livestock and cereals. In Tunisia, the gallow land is estimated at 8,607,500 acres in addition to 1,700,000 acres of forests and woodlands, 255,000 of permanent natural grasslands; in Algeria, the fallow land is estimated at 6,327,000 acres, while there are about 7,675,000 acres of pasturage and range, and 99,952,000 acres covered by forests and woodands, In Morocco the fallow land is about 6,250,000 acres, while woodlands cover 9,500,000 acres, Even in Egypt (A.R.E.) recent investigtions show that vast areas of lands estimated at millions of acres, in Sinia and the Western Desert, can be brought under cultivation.

The diversity of climate and the wide differences in elevation enable the Arab region to produce a large variety of agricultural crops and plantations. This fact can be illustrated by the varied activities in which people engage in the mountains, hills, valleys, deserats and Oases in different parts of the Arab countries.On the hills of Yemen or around Ta'if in the mountains of the Hijaz, fruits of the temperate climateare cultivated with success, providing a fine and abundant Yield. In Arabia, are the most important product, especially near Medina and Hasa, other porducts are wheat, millet (on the Thiama, the western coastal plain)

coffee (Asir). rice (Hufhuf) , and fruit and vegetables (in most cases).

Iraq is divided into two climatic and topographical zones. the northern part is mountainous in the east, cold in winter, cool in summer and has a plentiful amount of rain. Forests cover parts of these mountains and a variety of fruit tress is widely As the land progresses southwards it slopes into uplands and foothills, and the rainfall decreases considrably . Sheep and goats graze on the slopes; livestock, wool and hides are among the important exports of Iraq. Like agriculture, the postoral industry offers considerable possibilities for expansion . The plain occupies about two thirds of the country's area. It is flat slightly above sea-level, hot and dry, and depends entirly on irrigation from the two rivers. Wheat, barely, rice and to a lesser extent, cotton are grown. Dates are the chief export. Basra is famous for its dates throughout the world..

In the Lebanon,Syria,and Jordan tropical plants thrive in depressions, and vegetation characteristic of cold climates grows on the mountain tops, Along the coast, citrous fruits and bananas are widely grown. The mountain and hill slopes are carefully terraced and planted with fruit trees and vegetables. The inland plains, apart from orchards and market gardens, are under an extensive system of cereal cultivation. Olive trees grow in great numbers on the mountain slopes., on the coastal belt, and on the plains of the interior a the way from the Judean hills to the lowlands of the upper Orontes. The mountain slopes also include varieties of oak, pine, juniper and cedar. The Syrian desert is rich in flora. Investigations, though incomplete, have recorded no less than 2000 species of seedbearing plants.

As for Egypt (A.R.E.), it is remarkable in that all its cultivated area is irrigated, a situation probaly unique. Its agricultural products are aboundant and of good quality. Most varieties of its cotton are superior to varieties grown anywhere else. Other important crops include cereals, rice, and sugar cane, fruit and

vegetable growing have been extended considerably in reccent years.

Physical conditions in the Sudan vary considerably. In the north a rainless desert stretches on both sides of the fertile Nile belt. Proceeding south, the desert becoms shrub steppe suitable for pasturage. The central Sudan is sub-tropical with ample rainfall and dense vegetation. Cotton grown mostly in the Gezira, the triangle between the Blue and the White Niles, is by the most valuable cash crop. Extensive forests supply the world market with Arabic gum. The southern belt of the Sudan lies within the tropical zone, where rainfall is heavy and much of the land is swamp and savanah forest. There is considerable scope for expanding agriculture, and for increasing and improving herds on large areas of scrubland.

The two regions of Libya, Tripolitania,Cyrenaica, have similar topography and climate. On the coastal belt of Tripolitania, large areas of date palms are intercropped with vegetables and cereals. In Cyrenaica, the plain is extensively ploughed for barely, with some market garden and orchard produce. Date palms and fruit trees grow in the Oases. Parts of the northern slopes of the hills rising south of the coast carry good woodland. Steppe, however, is the typical vegetation of Tripolitiania and Cyrenaica. In Cyrenaica, pastoralism is the principal activity, and animal products are its chief wealth.

Tunisia and Algeria have many similarities in climate, topography and resources. Both countries have fertile coastal belts where a variety of trees grow and vegetables are cultivated on a large scale. Broad plains are under barely and wheat. About 20 million olive trees are planted in the plains and on hillslopes throughout this land. Millions of date palms grow in the oases. The mountains are covered with forests. Expanses of esparto grass stretch for thousands of miles. Esparto is a valuable export used in the manufacture of high grade paper. Livestock breeding is general.

Millions of sheep graze on the hills and away into the Sahara. Meat, wool, hides and skins are important exports.

With Maghreb we reach the limits of the Arab lands. The country has a frontage on the Mediterranean and the Atlantic, with maritime plains, mountains and desert. Cereals, vegetables and fruit trees are grown. The most numerous among the trees are the vine, olive, almond, and date palms. Millions of sheep and goats are pastured over the extensive ranges. Moroccan sheep skins and wool are of high quality for export.

Besides its agricultural potentialities, the Arab World has many mineral resources that are of great significance for its development as well as for world industry. Some of these resources are represented now by oil production, phosphate rock, manganese ore, cobalt, and iron ore.

The Arab World is considered as a large-scale oil producer. Production, which began on a commercial basis in Egypt in 1911, had reached only 16 million tons for the whole area by 1938, but it grew to 35 million tons in 1946, 163 million tons in 1955, and 490 million tons in 1973. The average rate of expansion in the post-war decade was much higher than for the world thus justifying the observation of an economist that "the centre of grevity of world oil is shifting from the Caribben Gulf area to the Middle East and is likely to continue to shift until it is established in that area."[1] Since then, the rate of increase has been continuing and the region's share in world output is rising. Its percentage of the world total production has been 59 in 1938, 9.5 in 1946, 16.5 in 1950, 19.5 in 1951, 18.6 in 1953, 20.0 in 1961, 23 in 1962,[2] and 38.6 in 1973. In fact geological structures in the Arab world are unusually favourable; the average daily output per well is very much higher than in the U.S.A., and since many areas have not been intensively explored, actual commercial deposits can be expected substantially to exceed present proved reserves. Nowadays, it is estimated that the Middle East as a whole has 30.32 of

the world's total reserves (with the exception of the communist countries). Excluding Iran, which has 13.78 per cent, the share of the Arab World would be about 58.9 per cent of the total world reserves.[3] But it should be stated that oil production in the Arab World is not confined now to Kuwait, Saudi Arabia, Iraq, Qatar, Bahrein and Egypt. The Libyan and Algerian Sahara has recently witnessed an intensive exploration since 1953, and is now known to contain petroleum and natural gas deposits of potentially large importance.

Besides oil, it is known that the western part of the Arab World has substantial mineral resources and its share of world output is significant. In 1955, Morocco (Maghreb), Algeria and Tunisia produced 30.3 per cent of the world's phosphate rock, 6.0 per cent of lead, 3.5 per cent of manganese ore, 2.7 per cent of zinc and 1.7 per cent of iron ore. In 1955 also, Morocco ranked among world suppliers of cobalt after the Congo, Canada and the United States. The production of marine, lake and rock salt is widespread in the Arab World. Aden, Egypt and Tunisia are major exporters. Algeria, Maghreb and Tunisia mine high grade iron ore for export, mainly to Europe. Iron of a high quality is found near Aswan in Upper Egypt.

Water resources could play a prominent role in the economy of most of the Arab countries. The two rivers-the Tigris and Euphrates in Syria and Iraq, and the River Nile in the A.R.E. and the Sudan-can be of great value in the field of commerce, agriculture and industry. They provide valuable routes for navigation that can be used in increasing the amount of trade and in connecting the various parts of these lands. By the scientific and well-planned use of their potentialities, irrifation and hydro-electric development schemes will produce a substantial increase in the economic capacity of these countries in the near future. The High Dam above Aswan, in the A.R.E. for example, comprises the long term programme for the expansion of the cultivated area and for industrial expansion as well. Its object is to make

fuller use of the Nile water, much of which is now wasted in the flood season. Similar projects could be constructed on the Tigris and Euphrates to make full use of their abundant water in establishing a network of irrigation as well as in producing sufficient electric power to be of great potential for industry in both Syria and Iraq.

Water resources, in the Arab World, possess a great potentiality for making of fishing a prosperous occupation. In spite of the fact that fishing is locally important in the four lakes of the Nile Delta, Lake Qarun in Faiyum, and in the Middle Euphrates and Tigris, it can be enormously developed on the southern coasts of Arabia, the eastern Mediterranean and on the Atlantic coast of Maghreb, where large catches of sardines are already obtained. In the Arabian Gulf pearl fishing despite a decline over the past twenty-five years, can be developed into an important source of wealth.

It should noted that these various potentialities, if used scientifically and mobilized efficiently could be of great value for the development of the life of all Arab peoples as well as for the welfare of many other countries. This value can be viewed in terms of their already substantial contributions to the world economy. Besides its remarkable position in world strategy, politics and commerce, the Arab World produces products that constitute a high percentage of world trade, namely, 16 per cent of the superior varieties of cotton, 46 per cent of the cotton seeds, 26 per cent of the olive-oil, 50 per cent of the phosphorous, 34 per cent of the lead, and 90 per cent of the gum, and 23 per cent of the oil.

THE DILEMMA OF THE ARAB WORLD-THE CULTURAL PROBLEM:

The above survey of the great potentialities of the Arab World does not mean, however, that the Arab peoples live in favourable economic conditions. Due to unwholesome sociopolitical factors,

such as autocratic governmental systems, poor administration, long subjection to imperialism and foreigh exploitation, reactionary attitudes, and a high rate of illiteracy, they could not make use of those potentialities for their benefit and progress. This lack of balance between the huge potentialities of the region and the unfavourable socio-economic conditions of its people creates the dilemma of the Arab World to-day as it emerges on the road to independence and unity.

In spite of great differences in economic development from one Arab country to another and even from one area to another in the same country, poverty is the general characterisitic of the peoples in these countries. The imperialistic influences to which these peoples were subjected for many years, had deprived them of making use of their various potentialities for their own welfare. After liberating themselves from imperialism, these peoples awakened to find their markets gone, their industries meagre, their fertile lands arid or neglected, old irrigation systems dominat, and the general economic level very low. They found health conditions distressing and epidemics not infrequent, causing great damage to the people's life and vitality. Infant mortality was high and the common people were kept down by ignorance, inertia and a certain fatalism which weakened their fibre and dimmed their desire for improvement.

Besides imperialism, several factors have combines to bring about this unfavourable socio-economic situation that has classified the Arab countries into the category of underdeveloped countries. Among these factors are: lack of science and technology and slow expansion of cultivated land, the rapid rate of population growth, the foreign domination over Arab economy, and inherited cultural problems.

The previous socio-economic problems are closely interrelated with some cultural problems that the have appeared as a result of the uneven rate of change in the different parts of the Arab World. To-day these cultural problems are expressing

themselves in wide differences among classes, in social and cultural divergences among generations living together at the same time, in conflicting attitudes and outlooks, in the discrepancies between the different systems of government and administration, in the dominance of despotism, feudalism and monopoly in most parts of the Arab World, and finally in the lack of a unifying social idea.

Arab culture is not simple. Its complexity is due not only to the fact that it expresses a large and diverse society that lives over a wide area, but also because it is a product of a very long historical process. Throughout that long history the peoples of the Arab World have benn transmiting their culture, making innovations, and assimilating elements from other cultures. They have developed a unique ability to renew and regenerate as well as to conserve. However, this long past with all its residue has left its heavy imprint on the present. Anyone who goes throughout the Arab World cannot fail to see that in any given area the extremely old and the extremely new stand side by side. As an Arab writer put it:

"One of the main phenomena of our culturl and social history is its sustained continuity and richness of innovations, though varying in degress from one region to another. Nevertheless, it is characteristic that all that is "new" in this history has never abrogated the "old" layers of our heritage. In the common life of the people in the Arab Middle East old patterns exist side by side with the "new". This co-existence of the "old" and the "new" resulted in a complexity in our social institutions despite their apparent simplicity. Some communities of the Arab Middle East - as conceived in the urban communities in Egypt are composed of more than one cultural generation. Thus our society consists of diverse generations in terms of their social institutions, ways of thinking, attitudes and interests. This situation has brought a wide difference in the people's social outlook and

their ends and means in life."[4]

Educational institutions in the Arab World are no exception in this respect. Though they are (or should be) a means for social change and integration, they reflect the cultural contrasts and complexity in the region. Side by side with the most "modern" educational institutions at various levels, the old patterns and almost everywhere.

One of the factors of this cultural divergence is that the change in Arab life, caused by contact with the West from the beginning of the last century, varies in the different Arab regions. The coastal areas around the Mediterranean, which have always been points of contact and conflict between the Arab and Western influences, are more advanced than the hinterland. These influences, however, have not been penetrating. Most of Arab society is still medieval and feudal in character.

The outcome of this is a deep cleavage between town and country. In addition to being the manufacturing, trading and financial centre, the typical Arab town is the seat of the administrative, political and judicial power. It concentrates within its limits all those elements devoted wholly or in part to educational, literary, journalistic, artistic and intellectual pursuits. During the last few decades, such institutions as modern universities, hospitals, scientific and other societies, amusement centres, and the like, have been added to the cultural features which are to be found only in the towns. Furthermore, in spite of the fact that the towns are already better off with regard to schooling than the rural areas, some governments still continue to pay much greater attention to the increase of urban educational facilities than to those of the countryside. In fact, until reccently, changes of government usually meant little to the villagers, their only contact with government having been the payment of taxes. Accustomed not to an expanding economy (where new wealth may add to the total wealth), but to a static economy (where increases in the wealth of one person or a group are apt to be at

the expense of others), the villager has conceived of the town as the best outlet for his sons at least. The town is, therefore, widely regarded by the townsfolk and the rural population as the focus of everything desirable, while the village is the symbol of backwardness. The great attraction the town has for the country people explains, partly, the constant flow of migrants from the town. Such migration has been accelerated when supplies have become much easier in the towns than in the villages, and when industrial development, concentrating in towns, has come to offer increased opportunities for employment. This is quite evident in the increasing population of some of the governorates of Egypt(A.R.E.), namely Cairo, Alexandria, Port Said. Suez, Ismailia,four-fold compared with what it was before the outbreak of the Second War. In the Lebanon, too, there is definite evidence of a movement from the countryside into the two main towns, Beirut and Tripoli, which between them account for one-third of the population of the country.

Besides these contradictory patterns of life, there exist different systems of government and administration without the unifying social ideologies that could express the growing needs of peoples, the changing conditions in some parts of the region and the demands stemming from the world-wide scientific and technological developments that are changing the relation of man to man and the relation of man to his environment. The recent historical events in the Arab World, embodying different lingering forces such as foreign political intervention, cultural interference and economic exploitation, have imposed on the peoples different systems alien to their interests and needs as well as to their genuine cultural background. Thus, many institutions and systems - economic, political, social and educational - have been adopted or rather transplanted to serve the vested interests of the few rather than the interests of the majority. Moreovr, most of the Arab countries have been burdened by different forms of government and institutions, some secular and semi-democratic, according to the Western models, while the others

are autocratic, conservative or reactionary. This miscellaneous web of institutions, conflicting outlooks ,attitudes and policies hinders ideals of social progress and material improvement in the area .

In this sense, cultural lags have become the main feature of Arab life- a phenomenon that the Arabs to-day in their social and political revolutions, that have spread as one spark from the Arabian Gasablanca, is trying to change by concerting their efforts towards purging their culture and reconstructing it on sound bases

EDUATION AND THE DILEMMA OF THE ARAB WORLD

It is in this gap between the huge potentialities of the Arab world and the persistent socio-economic and cultural problems of its peoples that the greatest challenge to education exists.

Yet it is here also that education has shown unfortunatrly, and in most cases, its greatest weakness.

Instead of being a powerful instrument in econmic reconstruction and cultural change, education in many parts of the Arab world, as handed down from the past and conditioned by the many unfavorable historical factors, could not rise, in terms of quantity and quality above the socio-economic situation, and was not but a mirror that reflected the cultural problems and dilemma which have been therein. Education in almost all parts of the Arab world continued up to the end of the first half of the twenteth century, and still after, to be adopted by the many unfavorable historical factors, could not rise, in terms of quantity and quality, above the socio-economic situation, and was not but a mirror that reflected the cultural problems and dilemma which have been therein education in almost all parts of the Arab world continued up to the end of the first half of the twenteth contury, and still after, to be adopted rather than adapted, to be the priviledge of the few rather than the right of all, to be autocratic rather than democratic, to be academic and theoritical rather than practical and functional, to be isolated from the Arab life rather than contributing to its

improvement, and to be a means for turning out government employees rather than effective citizens capable of assuming successfully their economic, social, and political responsiblities

The educational systems that now exist in the Arab countries are, by and large, a product of a long historical process, with a divsity of cultural factors, part of which can be traced back to the early centuries of Islam and the Arabization of the whole area; but most of these Factors are related to the eighteenth, nineteenth and twentieth centuries. The west, by the eighteenth century, had progressed by leeps and pounds in many aspects of life; and the cultural tide, began to move steadily from west to East. Despite the ramifications of the methods of the Western penetration and the subtlety of some Western influences, four important bridgeheads, through which those influences and penetrations infiltrated into the Arab World can be identified. One was Egypt and the Nile Valley (thus leading to the Sudan); the second was Syria (then including the Lebanon and Palestine); the third was the Arab Gulf and Iraq; and the fourth was Algeria and its neighbouring countries in North Africa.

At any rate, the Western cultural influences did not carry in many areas of the Arab World friendly features or reciprocal interests. Nor did the West, for imperial considerations, give the Arab socity an honest opportunity to transform drastically its way of life and develop itself into real new directions. Rather elements of the old cultural pattern handed down from the 18th century until the present.

The Western impact on the Arab World and the subsequent changes in Arab life during the nineteenth and twentieth centuries resulted in two major trends in education. One was the perpetuation of the indigenous education of the kuttabs and college-mosques with some changes in its organization and content. The other was the introduction of a new separate educational system patterned after Western models.

First: The old indigenous educational institutions (the kuttabs and college-mosques) did not easily lend themselves to change in the nineteenth and twentieth centuries. Besides being very highly esteemed by the common man, conservatism was powerfully entrenched in them. Also, colonial interests played an important role in keeping them aloof from change.

This can be clearly traced in Agypt and Algeria, both of which fell under British and French control respectively in the nineteenth century. One of the "cardinal principles" of direct British control in Egypt (1882-1922) was to encourage Kuttab education, which was to cater for the majority of Children.[5] French colonial policy in North Africa followed similar lines and further prohibited for a long time any reform in the kuttab system and closed the institutions that attempted to introduce modern subjects.[6]

Yet, it should be noted that in many respects the kuttabs in most parts of the Arab World did not remain ossified throughout the period of cultural change. Efforts were directed at different dates to reorganize them on more modern lines and bring them closer to the so-called "primary" education. This can be seen from a study of the history of education in Egypt. Tunisia, Syria, and Iraq, in particular, during the first half of the twentieth century.

As for college-mosques (the complementary of the kuttab in indigenous education) they were kept aloof from change until recently when they began to respond to reformation and reorganize themselves on progressive lines. However, instead of developing into secular institutions with broader functions, without losing their ethical and religious values, as had occurred in the West, the "old" higher institutions in the Arab World remaines mainly academic and religious - thus clinging, by and large, to their traditional functions that go back to the late Middle Ages.

Al-Azhar in Egypt, which has held the highest reputation and prestige among all college-mosques, was the first to start reform

along the above lines. Between 1866 and 1946 a series of laws was promulgated organizing that institution into three higher faculties (of Arabic, theology, and Muslim law), preceded by a religious secondary and a religious primary stage. Al-Zeitounah in Tunisia and al-Qurawiyyin in Maghrab also followed similar lines later, while other college-mosques in the Arab World lost their traditional educational functions and became mere places for prayer.

By taking this traditional, narrow, and independent course, al-Azhar and ita sister institutions in the Arab World, did not contribute in moving Arab sociey into new directions and horizons, particulary in science and technology. On the contrary, they were criticized for being instruments of cultural hag. Thus, in an attempt to bring al-Azhar into more modern and practical lines, in harmony with the drastic changes that have been taking place in Egypt since the Revolution of 1952, the Arab Republic of Egypt enacted a law in 1961 reorganizing drastically that time-honoured institution. According to that law, al-Azhar university has been reformed to include the following faculties, besides those of Islamic and Arabic studies:

1. Faculty of Transaction and Administration.
2. Faculty of Engineering and Industry.
3. Faculty of Agriculture.
4. Faculty of Medicine.

Furthermore, according to the law, education in the preparatory (junior high) and secondary institutions attached to al-Azhar is to be broadened. Instead of merely providing religious and linguistic knowledge, these institutions are to prepare their students to obtain the General and Technical Certificates of the public preparatory and secondary schools.[7]

The 1961 law of al-Azhar thus marks a new in the history of traditional indigenous education in the Arab World. It is expected that al-Azhar in its new from will be capable of assuming the

responsibilities commensurate with the demands of the Arab World in the second half of the twentieth century. It is further hoped that al-Azhar after its reform will serve as a model for its sister institutions to follow shortly.

Second: The evolution of the "old" indigenous institutions into new educational patterns, as narrated above, tells but one part of the story of educational progress in the Arab World in modern times. Most of the modern educational institutions, particulary the technological, that now exist in the area, are not related to the old patterns that were handed down from the late Middle Ages. On the contrary, they - or at least their conceptual design - came from outside the indigenous cultural pattern, in the wake of the Western impact and the process of modernism and acculturation that have been taking place in the Arab World since the ninrtrrnth century and even earlier.

Third: Taking the above general picture into consideration, there now follows an analysis of the set-up of an examples to the modern educational institutions in Arab countries. These are presented as follows:

1. Egypt:

The Erench Expedition (1798-1801) marked a new era in the history of Egypt. It brought the country face to face with a representative of a progressive Western culture which differed from that of the Egyptians not only on the military plane, but also in the economic, intellectual, and social spheres. Thus the Egyptian culture was subjected to a severe test. The enlightened Egyptians were provided with an opportunity to compare their culture with modern scientific Western culture. They came to a conclusion that their medieval outlook and practices were no longer adequate for life in the new world. This is well expressed in their view that Egypt should "modernize" itself by taking from the West the secrets of its superiority in the sciences and arts.

An attempt to set Egypt actually on the road to becoming a modern state was soon started when. Mohammed Ali, an ambitious Albanian officer in the Tukish Army, succeeded, after the expulsion of the French, in manoeuvering his way to power, and was nominated as Pasha (ruler) of Egypt (1805-1849). However "modernization", to the new ruler, mainly meant the creation of a strong army based on Western models, using the new science to equip it, and embarking upon an extensive military programme to build up a powerful autonomous state with Egypt as a nucleus, rather than directing the capacity of the country, reinforced by science and technology, to raise the standard of living of the people and regenerate the way of life of the common man.

Yet, the "modernization" of the army and the military expansion brought with it some results in other facets of life in Egypt. Besides the dockyards and other preparations for the navy, the government established some "modern" factories, primarily for the purpose of providing the army with the, necessary ammunition and uniforms, but also with the hope of achieving industrial independence for Egypt. The Government also sought to increase its revenues from the major economic source, agriculture, in order to meet the increasing demands of the army: consequently, some innovations and improvements in the methods, of irrigation were introduced and additional acres were brought under cultivation. Furthermore, a reorganization of the administration was initiated and a number of departments were established in Cairo to execute the will of the Pasha and supervise the operation of his projects.

This process of "modernization" necessitated a new attitude towards education, its content, organization and administration. A highly centralized and exclusive State system of education was adopted. Starting with the college level, the government initiated, at different dates (1816-1835) schools with a scientific and practical bent to provide the provide the army, administration,

the economic projects with qualified manpower. These schools were: the School of Medicine, the School of Pharmaceutics, the Veterinary School, the School of Mineralogy, the School of Engineering, the School of Applied Chemistry, the Polytechnic School, the School of Arts and Crafts, the School of Agriculture; and in addition, the Military Schools (Cavalry, Artillery, and Infantry).

Besides these higher institutes, the government established "secular" preparatory (secondary) and primary schools. Finally a Department of Education was established (1836) in order to see to it that these schools were run efficiently.

By these achievements Egypt took precedence over all other Arab countries in setting itself on the road to becoming a "modern" state and in establishing a "modern" educational system that side by with the "old" which gradually receded to a secondary position.

When Mohammed Ali succeeded in building a powerful empire in the Middle East (1815-39), Egypt served as a base from which "modern" ideas and practices were introduced in the neighbouring Arab countries included in the Empire (syria, sudan, and part of the Arab peninsula). This did not continue for long, however. The establishment of a big strong Arab State in the Middle East did not satisfy the imperialist European powers, particulary England and Russia. Thus they co-operated with the Ottoman Sultan to curtail Mohammed Ali's ambitions, and obliged him, through force, to withdraw from Syria and the Arab Peninsula, to reduce the size of his army to a few thousand, and to content himself with the hereditary vice-royalty of Egypt. Consequently, all the projects of reform, including the activities in the educational field, were halted and even deteriorated; and by the end of Mohammed Ali's reign Egypt seemed no more progressive than at the beginning of the century.[10]

However the door of modernization had been opened and could

never be closed. Contacts with the west, after Mohammed Ali's reign, increased and attempts to adopt its civilization went on. "Modern" primary and secondary schools that had been closed in the 1840's and 50's were re-opened (in 1863) and increased in number. The education of girls became a subject of investigation and the first "modern" primary school for girls was established. The indigenous educational system, particularly the kuttab, was brought under critical examination and suggestions for its reform were developed.[11] Moreover, educational leaders maintained (as early as 1855) that the government should assume its responsibility to provide elementary education for all and pressed for "the acquisition of more modern branches of knowledge as necessary for national progress."[12]

Summing up the educational situation in Egypt in 1880, the Commission for the Reorganization of Education reported that within the Egyptian society of five millions and a half at that time, there existed some 5370 kuttabs (elementary schools) with 137,550 enrolments. In addition, there were 26 modern primary schools (of which one was girls) that enrolled 4915 children, one general secondary school in Cairo and some sections in the provinces comprising 532 students, one technical school at the secondary level comprising 79 students, and 8 Colleges of higher education (the School of Medicine and Pharmacology, the School of Midwives, the School of Engineering, the School of Land Surveying, the School of Applied Arts, the School of Law, the School of Languages and Dar el-Ulum) with a total enrolment of 411 students.

The Commission concluded its investigation with a plan for the expansion of primary education all over the country and the termination of the kuttab system, and with some recommendations that included the establishment of general secondary school in every town, and a school of agriculture at the secondary and

College level.[13]

In general, little progress in society and education, particularly in technical education, was achieved in Egypt during the reign of Mohammed Ali's successors (between 1850 and 1882), for world power-politics and the unwise policy of the government of Egypt both participated in bringing about that result. The second half of the nineteenth century was characterized by the rise of the tide of Western expansion eastward. "Europeans were now no longer concerned with trad, but with the development and control, either directly or indirectly by loans to local government, of resources and services, and most especially of communications."[14] Without deliberate consideration of the disastrous effects, the successors of Mohammed Ali were consumen with the idea of borrowing large sums of money from foreign creditors to satisfy their personal wishes and carry out projects on the European model, many of which were hasty, superficial, and undroductive (such as some construction work and city imporovement). The result was that, instead of catching up with western progress, Egypt fell into the grip of European imperialism.

Imperial European powers took advantage of Egypt's financial difficulties and began to interfere in its affairs. This tragedy culminated in the British occupaton of the country in 1882.

During the period of British control (1882-1922), the executive power in Egypt resided, de facto, in the hands of the British Agent and Consul-General, and the British officials in the various Departments, among which was the Department of Education.

British agents attempted to solidify culture around elements that served British colonial purposes. Thus Egypt under British Control remained an agricultural and feudalistic country. Industry was not encouraged and foreign capital remained

dominant. Economic and social opportunities for Egyptians continued to be limited. Even education, which was sought by the people as a road for their salvation and social mobility, was designed and controlled to grow within these bounds and serve to perpetuate this situation.

Three major lines distinguished British educational policy in Egypt:

1. Reviving the role of the old type of kuttabs, and encouraging these outmoded schools as suitable for the education of the people.
2. Limiting the "modern" as it was then called "Europeanized" education (primary and secondary schools), to those who could pay fees, and forming through it a small distinctive educated class of white collar personnel suitable for the requirements of government service.
3. Giving little attention to technical education that was thought of as an inferior type of education suitable for the poor for the purpose of providing some craftsmen or semi-skilled workmen for government service.[15]

In consequence, the number of government modern primary schools remained static at 34 (32 for boys and 2 for girls) until nearly 1920 when the number rose to 35. In the field of secondary education, the number of government secondary schools also remained static at 5 until 1912 when another one was added. Three more were added between 1920 and 1921 with an aggregate attendance of 3,289.

Higher education was, also kept within narrow limits under British control. Besides the College of law, Teachers' College, and the College for Judges of Muslim Courts, three higher institutes with a technical and practical bent existed - the School of Medicine, the School of Agriculture, and the School of Engineering. Enrollments in these schools were kept to a bare minimum.

The school of Agriculture, for example, had 40 students in the four classes in 1896, and was expected in 1899 to produce 10 graduates every year,

Private initiative had to step in and fill the gap in higher education, as it had already with respect to primary and secondary schools. A private university was launched in 1907 with only one academic branch, namely the Faculty of Arts. It remained essentially a private enterprise unable to expand widely until 1925.

As for trade and technical schools, the number did not substantially increase under British control, since we find the former numbering only 4 with an attendance of 639 pupils and the latter 6 with a population of 517.

Besides being reduced to a minimum level, in terms of quantity, education in Egypt under British control was administered in such a way as to make it an instrument for turning out weak, dependent, and unintelligent generations. Crushing examination systems were introduced, strict discipline was imposed, rigid courses of study were laid down, sterile methods of teaching were adopted and reliance on rote memory was the sole road for promotion.[16]

Assuming that education at a given period projects to a great extent the cultural pattern in which it exists, it can easily be deduced from the above facts how Egypt during the four decades of British control was kept aloof from science, technology, creativity, flexibility, and even the bare minimum of enlightenment that would serve as a basis for cultural progress. It is worthy of note that by the end of British control (1922) literacy among population did not exceed 7 per cent.

Surveying the effects and character of British educational policy in Egypt in 1920, the Milner Mission remarked:

" There seems, until recently, to have been little attempt to devise a system (of education) adopted under exceptional conditions, or to realize that changing conditions required new methods. Education for which there is a real and crying demand

only still illiterate, but also without social and moral training".[17]

This heavy educational burden with its cultural context was bequeathed to an Egyptian in 1922, when England , through half-a-loaf diplomacy, issued its declaration of February 28th that gave Egypt a conditioned independence.

Between 1922 and 1952, Egypt attempted to increase its fortune in modernization and progress. Contacts with the West were developed, democracy in its political sense was experimented with, and projects for social and economic improvement were initiated . However, substantial progress was not achieved. Nor did real modernism break the traditional crust and reach the life of the common man. Per capita income remained low- even very low (33 pounds a year). A high degree of illiteracy (80 to 85 in 1950)[18], social inequality, authoritarian traditions, the slow development of modern industry, a backward economy, little progress in science and technology were the predominant features of the period.

Several factors comined in maintaining such miserable conditions. Political instability, foreign interference, the corruption of the administration, and the oppression of feudalism and capitalism all these factors impeded progress and made superficial the process of modernization.

It is true that some progress in education was achieved durindg the period under consideration (1922-52). The number of schools and enrollments multiplied. Three state universities were established, elementary education (an outgrowth of the old kuttabs) was made compulsory (in 1923) and primary and secondary education was made free (in 1944 and 1950 respectively). However education, particlarly at the elementary and primary levels, was short of meeting the demands of a newly independent state. In 1952 schools at the primary level only enrolled 41.8 per cent of the total number of children of primary school age. Vocational education continued to be neglected and most concern was directed towards academic education. The ultimate goal of which was, de facto,

to turn out government employees.[19]

Also dualism in the educational system and a high degree of centralisation were dominant features. In brief many vestiges of the past predominated in the whole system of education and its policy. In 1949 Dr. Radwan stated in this respect:

"The educational system... contains survivals from the former autocratic, governmental, social, moral, and religious system. Two sets of schools, one for the elite and the other for the masses, have continued to split the nation into two social classes. The emphasis on texts and a rigid system of examination have perpetuated the divorce of education from everyday life. The emphasis on rote learning has continued to work against the development of a programme of vocationat education suited to present time conditions. The old outhoritarian method of instruction ...still persists ... a highly centralized administration ... have made the system inflexible. As a result of all these factors, education is lagging for behind the sweeping changes in many phases of the culture."[20]

2. THE ARAB MAGHREB (ALGERIA, TUNISIA AND THE MAGHREB)

The three sister countries of the Arab Maghreb shared the same destiny of falling into the grip of French imperialism. Algeria in 1830, Tunisia in 1881, and The Maghreb in 1912.

French domination in Algeria was a unique type of Western control in the Arab World. It was an amalgamation of imperialism and colonialism with all their detrimental effects on the native Arabs. Not only did France obtain full possession of the country (1830-1850) but it also attempted to eliminate its political entity, modify its demographic character and distort its Arab culture.

France absorbed Algeria under its direct control and

encouraged the influx of vast numbers of French colonists. Thus alongside the native Arabs, a sizable French colony, forming a rich and privileged class, was created. Mid-century statistics show that a million Frenchmen were setted in Algeria beside more than eight million Arabs.

Efforts were also made by France to cut away from the body of the country those racial and religious minorities that offered an easy chance for assimilation.

In the meantime France embarked on an attempt to turn the native Arabs as much as possible into Frenchmen, but to keep them weak and generally in living conditions far below those enjoyed by the Europeans in Algeria. It aimed at tinting them with a French cultural veneer, represented mainly in the adoption of the French, language, so as to make them fit for political absorption.

French educational policies in Algeria reflected the intentions of the power in domination as well as the reactions of the people dominated. First of all, a separate educational policy for the French population in the country was adopted. Primary education, modelled on that developed in France was first established in 1832, and secondary education in 1835. In 1848 an Academie d'Alger was created. The complete organization of this education was effected by the decree of August 15th, 1875 which applied to the colony all the educational laws and regulations governed education in the "Mother country." According to this decree, the educational system, catering for the Europeans, consisted of three stages (namely primary secondary, and higher).

The law of December 30th, 1909, converted the higher schools into faculties. In 1950, the University of Algiers comprised the Faculty of Medicine and Pharmacology, the Faculty of Science, the Institute of Colonial Hygiene and Medicine, the Institute of Terrestrial Physics, the Institutes of Sahara Research, the Town Planning Institutes, besides the Institute of Geography, the Faculty of Arts, and the Faculty of Law.

A minority of Arab pupils, chiefly town-dwellers, used to attend European schools, which formed a separate system of education.

French educational policy allowed the indigenous (religious) educational institutions to continue, after sapping their power by incorporating their revenues into the general treasury. It sought, in the meantime, to introduce "French culture" by taking the reorganization of some of those institutions in hand. In 1850, three Muslim schools were reorganized in such a way as to bring them under direct French control, and to introduce the learning of the French language as a compulsory subject. The resources allowed to these schools were not such as to guarantee their prosperity. In so far as enrolment was concerned, the number remained almost stationary. In 1946 it was only 147.

French primary schools for Algerian Arab were also started as early as 1850 to disseminate French culture through the medium of French language. However, the number of these schools continued to be small. Furthermore, they offered a modest education described as B-type education.

It was not until 1949 that a decree was issued to amalgamate the so-called "B-type education" provided for the Muslims and the

" A-type" of European education. According to the 1949 returns (i.e. almost a century after their initiation) there were only 776 schools of this type with a population of 157,601.

Very modest efforts were made to make secondary education available to the Arabs. Two colleges for their use were founded, one in 1857, one in Algiers and the other in costantine; but they were soon (in 1872) incorporated into the Lycee of Algiers and the communal college of Costantine respectively.

Since the process of "Frenchification" was not meant to introduce the Algerian Arabs to the strong elements of French culture such as science and technology, technological education for the Arabs was neglected.[21]

Surveying the educational situation in Algeria at midcentury one finds a striking proof of the miserable failure of French policies with respect to the education of the "Arab" population . According to the 1948 census, the percentage of Muslim (indigenous Arab) adult illiterates in Algeria was 93.8 (compared to 8.2 per cent for the non-Muslim population).[22] Official statistics for the year 1950/51 show that 188,678 Muslim pupils (out of a total Muslim population of eight million) were in public primary schools compared to 111,403 European pupils (out of a total European population of 1,000,000). Striking inequality of educational opportunities also existed at the secondary and university levels. Statistics for the same year show that the share of the French in secondary education was thirty six time that of Muslims, and in technical schools seventeen times that of Muslims, The University of Algiers catered for 5000 students, 213 of whom were only Muslims .[23]

The cardinal principles of French educational policies in Algeria were followed in both Tunisia and Morocco (Maghreb) when France established there two protectorates (in 1881 and 1911 respectively). Consequently similar results in the two countries occurred According to the 1951 statistics in Tunisa, the proportion of Muslim pupils to the total Muslim population was only 4.4 per cent

compared to 16.6 in the Jewish community and 24.4 in the French section of the population. The proportion of Muslim pupils in the primary schools to the total number of Muslims of primary school age was 123 per cent while for the Jewish and French it was 76.3 and 94.7 respectively.

In Morocco (Maghreb), according to the 1948 census, the proportion of the Muslim pupils to the total Muslim population did not exceed 1.08 per cent, while for the Jews and Europeans it was 12.53 and 18.8 respectively. Only 4.8 per cent of the total Muslim children of primary school age were in schools while 64.3 per cent and 97.6 per cent of the total Jewish and European children, respectively, of primary school age were in primary schools. The percentage of Muslims in European schools did not exceed by 3.8 in the primary stage, 5.3 in the secondary, and 2.6 in the technical schools.

Fourth: The present situation of technical education in the Arab world. As previously indicated, contemporary cultural trends in the Arab world necessitated the speeding up of the growth of education in almost all of its parts. All Arab countries have directed a good deal of their efforts to the expansion of education at all levels. Technical education has not been an exception. Rather, it has been treated by many Arab States as a matter of priority in their educational expansion programmes.

Figures in table I below, show how technical education in seven Arab States has developed substantially during a decade

Table I - Development of Technical Education in 7 Arab States between 1952/53 and 1962/63[24]

State	No. of Enrolments 1952/53	1962/63(a)
Egypt (A.R.E.)	30,472	136,279
Iraq	1,192	7,276
Jordan	158	2,543
Libya	414	1,497
Morocco (Maghreb)	5,926	17,207

State	No. of Enrolments 1952/53	1962/63(a)
Saudi Arabia	60	3,863
Sudan	730	4,238(b)
Syria	1,799(c)	8,549

(a) These figures do not include higher technical education which is a new development in most of the Arab States.

(b) For the year 1961/62

(c) For the year 1951/52

after mid-century. In Egypt, Sudan, Syria, and Iraq it has more than five-folded; in Libya and Maghreb it has more than tripled; in Jordan it has developed more than 15 times as much as it had been in 1952/53; and the rate in Saudi Arabia was much more higher than that in Jordan.

Such a development in the size of technical education in the Arab countries is fundamentally related to several factors. First of all there is the concern of the Arab States with education, of which technical education is an integral part, as an important means of social regeneration and integration. Secondly, there are the attempts made by the Arabs to achieve economic development through the expansion of cultivated land, the establishment of new factories, the exploitation of mineral resources, Technological and scientific education is considered indispensable for providing the efficient manpower needed in different sectors of economic life. Third, the need for more technical education is strongly felt in the newly independent countries such as Maghreb, Tunisia, Algeria, and Sudan, where foreign technical staff have left or are desired to be replaced by nationals as a part of the policy of foreign the national economy from foreign influence.

Although technical education has developed substantially in the Arab countries during the last decade, it still remains, by

and large, an undistinguished section in the Arab educational system. According to a study conducted by el-Nusri, the educational institutions at all levels in the Arab countries catered for approximately 10 million boys and girls in 1962/63. Of this number 8,418,731 children were in kindergartens and primary schools, 1,084,656 were in academic preparatory and secondary schools, 210,391 in technical preparatory and secondary, 55,443 in teacher training institutes, and 195,508 in universities and higher institutes.[25] In other words, the proportion of the enrolments in technical preparatory and secondary schools to the total enrolments in all schools at all levels was 2.1 per cent; while to the total enrolments in preparatory and secondary education it was 16 per cent.

In terms of finance, allocations for technical education in the Arab countries are relatively small, despite of the fact that the cost per-pupil, as will be seen later, in technical schools is usually higher than of the academic schools. As shown in table II, allocation for technical education in Iraq was only 2.5 per cent of the total budget for education (1962/63); in Jordan 3.5 per cent (1965/64); in Syria 3.5 per cent (1956/57); in Lebanon 3.15 per cent (1962/63); in Egypt 5.2 per cent (1954/55); and in Maghreb 8 per cent (1956/57).

Table II - Proportions of Budget Allocations for Primary, Secondary and Technical Education in some Arab Countries.[26]

Country	Year	Prim. Ed.	Second. Ed.	Techn. Ed.	Total Budget for Ed.
Egypt	1954/55	42.7%	29.2%	5.2%	28.7 million L.E.
Iraq	1962/63	56%	26.0	5.2.0	29.7 million D.I.
Jordan	1963/64	81.4%		3.5.0	3.6 million D.
Lebanon		61.03%	6.9%	3.75.0	42.193 million Lebanese lires
Maghreb	1956/57	67%	21.0	8%	18.4 thousand million Francs
Sudan	1960/61	40.0	26.4.0	6.5.0	6.6 million Sudanese Pounds
Syria	1956/57	51%	16%	3.5.0	52.7 million Syrian lires

In terms of administration and organization, technical education in Arab countries follows no sigle pattern. However some common lines and trends can be identified.

First, technical education in the Arab countries is almost exclusively a state responsibility, and is usually financed from state budgets. Even in the Lebanon, where the responsibility for the provision of education at all levels is shared between the Lebanese Government and private institutions (both national and forign) technical and vocational education is mostly developed by the government. However, some private establishments exist in Arab countries such as the Lebanon, Morocco, and Jordan. UNRWA operates some technical schools in Jordan. Grants by UNESCO have been offered to Jordan and Libya particularly, in the field of technical education. Most of the Arab countries have requesting aid from the U.N. Special Fund for the establishment of technical higher institutes.

Second, in the Arab countries, the Ministries of Education, through their Departments of Technical Education, supervise and administer most of the technical schools. In A.R.E.(Egypt) a Ministry of Higher Education was established in 1961 to supervise, among other responsibilities, technical higher education. In many Arab countries, however, some technical schools are operated by ministries other than that of education. In Maghreb, Tunisia, Sudan, Syria, Jordan, and Iraq, agricultural schools are usually attached to the Ministries of Agriculture. Other ministries, particularly in Morocco, Tunisia, and Jordan control some other types of schools.

Third, technical education in the Arab countries is offered until the year 1964-1965 at the post-primary level. In most of the Arab countries secondary education (6-8 years) is divided into two cycles or stages, in both of which technical education is represented. However, technical secondary education differs in its diversification from one Arab country to another. In Kuwait, for

example, secondary education is not sufficiently diversified. Besides teacher training schools there are in Kuwait two categories of secondary education: general (academic) and technical. In Jordan technical training, at the junior level (preparatory) is included in the course of study in the general preparatory school, while at the senior high level (secondary) there are the industrial, commercial, and agricultural schools. In Egypt, Syria, Saudi Arabia, and to a great extent in Sudan, secondary education at both levels (junior and senior high) is well diversified. It includes the industrial, the agricultural and the commercial as well as the general (academic) schools. Further, in Egypt there are the multi-purpose or polytechnic secondary schools. In Iraq secondary education is also diversified. There are schools of agriculture, industry, and home economics; yet commercial education is only represented in two secondary schools. In Maghreb and Tunisia a more complicated organization of technical education at the secondary level exists. Besides the separate technical schools, technical and vocational education is provided for in general secondary schools - both collèges and lycées.

At the post-secondary level technical education is offered in all Arab countries with the exception of Kuwait, the Yemen, Libya, and the Emirates of the Arab Gulf and Southern Arabia. Future plans include the initiation of higher technical education in these countries. Technical higher education in Arab countries is offered in higher institudes and/or in colleges incorporated in universities. Usually the latter type of institute has a more theoretical and scientific bent than the former.

The most recent developments in technical education in the Arab countries are the establishment of teacher preparation institutes for technical schools and of polytechnic and technological higher institutes. Some of these have been established in co-operation with UNESCO.

CONCLUSION

The above historical survey on culture and education in the Arab World up to the middle of this century justifies us in putting forward the following conclusions:

1. The old indigenous educational institutions in the Arab World handed down from the late Middle Ages continued, throughout the nineteenth century and the first half of the twentieth, to be mainly religious and linguistic in character. It was not before 1961 that Al-Azhar, the most famous of all the old institutions in the Arab World, began to be reformed drastically. Besides the colleges for Islamic and Arabic studies, the 1961 law reorganizing Al-Azhar stipulated that faculties of commerce and dealings, of engineering and industry, of agriculture, and of medicine should be established. Education in the preparatory and secondary institutions attached to Al-Azhar was to be broadened. Instead of mainly providing religious and linguistic studies, these institutions were now made to prepare their students to obtain the General and Technical Certificates of the public preparatory and secondary schools.

It is hoped that the 1961 Al-Azhar reform will be an example to be followed by similar institutions in the Arab World.

2. The Arab non-scientific, non-technological culture inherited from the late Middle Ages has been subject, either willingly or forcibly, since the end of the eighteenth century to strong Western influences, varying in depth, scope and duration from one part of the Arab World to another. Consequently, Arab society underwent some changes that were not equally strong or rapid; nor were they at the same level in every Arab country.

However, the conditions and the nature of Western impact were, by and large, far from making fundamental and radical changes in most parts of the Arab society. The influences were in many cases superimposed. The Western impact was closely

connected with foreign military invasion, economic exploitation, and political domination. The Arabs were prevented from adopting the positive contributions of western culture, particularly in science and technology. All these halted the progress of the process of genuine modernization and encouraged the persistence of many elements of the old way of life in the Arab world.

3. New educational patterns, modelled on European educational systems, came in the wake of western impact. They were introduced in the Arab world either by Arabic Governments or by European agencies or authorities. In most of the Arab counties systems of modern education, including primary, secondary, and higher schools were developed at different dates.

However, the modern educational systems in Arab countries did not rise above the level of their Arab cultural context and the forces determining Arab life in the period. In many parts of the Arab world, they were used for quite a long period as a means, in the hands of foreign powers, of exerting their influences and achieving the aims of their imperial policies. Besides being limited in number, scope, and function (mainly to provide a supply of government officials), modern educational systems were an imitation of aristocratic types of western education, and furthermore directed in some cases at least, to assimilating the native elements to foreign cultures through the medium of foreign languages instead of regenerating Arab culture. In all parts of the Arab world, vocational, technological and scientific education remained scanty and neglected. Even after entrusting the administration of education to national elements in many Arab countries, most of the above trends continued to predominate. Thus instead of leading social reconstruction and bringing about genuine progress, new educational patterns fell short of realizing social and economic progress. The major problem which the Arab states have had to face since the middle of this century is how

to bring about changes in the new educational patterns in terms of quality and quantity, so as to make them more capable of achieving social, economic, and technological changes.

4. That technical education is a crucial factor in the process of social regeneration and economic development in the Arab World needs no proof. However, it would be absurb to view its prospects in isolation from the over-all system, or systems, of education in Arab World.

The power of technical education stems, by and large, from the strength of the educational system of which it is an integral part. In consequence, provisions for the improvements of the whole set-up of education in the Arab World should be made as a pre-requisite for the development of technical education. They are:

First: education in the Arab World should be free and compulsory at the preparatory level as a minimum requirement. Educational opportunities above the preparatory level should be expanded to include an increasing percentage of the nation's youth. The goal of the near future in the educational policies of Arab countries should be the extension of compulsory schooling to cover secondary education, both general and technical, or part of it at least.

In all cases, educational systems in Arab countries should be planned on long bases in light of defined economic needs.

The achievement of a high standard of general education for as many people as possible can only be attained by scientific methods, technology, and an increasing complexity-or organization which are the basis of economic and social development. In view of the evolution of modern technology, the need for a substantially broader background of general educational before specialization should be recognized.

Second: general education should not be limited to providing knowledge, but should also prepare Arab students for active participation in life, by providing them with an understanding of the production and utilization of goods acquired with the help of modern technology, and with a better comprehension of the technical world in which they live.

Systems of elementary and preparatory education which are mainly general and non-vocational in the Arab world should include some means of giving children a liking and respect for manual scientific work, accustoming them to observation and creative effort, encouraging in them an intelligent approach to the practical problems arising at home and in the community, and guiding them to the most suitable type of post-preparatory education.

In general secondary education curricula should include practical training in general and scientific subjects, not only because this may have some possible occupational usefulness but still more because it contributes to the all-round development of the growing citizen mind.

Third: technical education should not before the end of the preparatory (or junior high) school. Premature specialization should be avoided. In all cases, it should not be considered only as training for a given occupation by providing the persons concerned with the necessary skills and fragments of theoretical knowledge, but should also, in conjuction with general education, provide for the development of personality and character and foster the capacity for social understanding, moral, judgment, self-expression and adaptation to varying environments.

Technical education at all levels in all the Arab world should rid itself of the vestiges of the past which make it static and traditional, at least in some respects. It should be kept up-to-date in its organization departments, practices

equipment and theory in order to fulfill the growing needs of the new Arab life and to catch up with the rapidly changing nature of technology.

Also, technical education in the Arab countries should be so re-organized that every student can continue his education until his potentialities have been developed to the full. Access to higher levels of education should be made possible for any capable graduate of technical education.

It is worthy of note that education in the Arab world is considered an important social elevator. As long as technical education at the secondary level is made a terminal stage, it will not attract the best elements among students.

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